

William and Mary, the Carmelite Sisters were compelled to remain concealed in the homes of their friends, if they did not wish to accept the only alternative and try to escape to convents of the Order on the Continent. A good many of them must have risked every peril to cling to their own country, for in her letter Mother Mary Anne alludes to the heroic constancy of the Irish Sisters ; and Father Serapion gives us to understand that the nuns professed both in Dublin and at Loughrea always remained in Ireland. Long before the year 1726 the Religious had formed themselves into little communities again, dwelling in private houses ; and although they dared not wear the beloved habit of their Order, they received novices, and educated them according to the traditions of Carmel, just as fervently as if they were enjoying most perfect security within the canonical cloister. In the year 1757 the Holy Rule and Constitutions were translated into English for their benefit, but there were certain clauses which the circumstances of their state did not permit them to observe. Thus, they had to support themselves by teaching, while the spirit of their vocation required them to devote themselves solely to a life of *penance* and *prayer*. In the course of time the struggle ceased to be so wearisome, and we find them comparatively prosperous about the year 1804. They had then already made several new Foundations, in conformity to Our Lord's express command to their Holy Mother St. Teresa : "*Hasten, daughter, to build monasteries, wherein I shall find souls in whom I*

*can delight*"; that year also the Fathers of Clarendon Street made another translation of the "*Rule*," "*Constitutions*," and "*Ceremonial*" from the original Latin for greater convenience of the Sisters.

The community of Teresian Nuns at Dublin resided for many years in a house on Arran Quay. While there they suffered much from the frequent inundations of the Liffey; and on one occasion the waters destroyed part of the building, ruining, among other things, certain valuable documents which had escaped the agents of Government.<sup>1</sup> In the course of time possession was obtained of an old suburban mansion, which, like Gayfield, passed through strange vicissitudes before it became a Carmelite convent: once the property of a Protestant Archbishop, "St. Joseph's," Ranelagh, was even utilised as a place for public entertainments.<sup>2</sup> From the Foundation made there in the year 1807 nearly all the other Irish houses were established. This community was originally a branch from the Loughrea Convent, which has always been regarded as the mother-house of the Teresian Nuns in Ireland. In the beginning Ranelagh was, as the Constitutions presuppose, subject to the jurisdiction of the Father-Provincial, and through him to the Superior-General of the Discalced Carmelite Order. But early in the present century the obedience of the Sisters was transferred, owing to motives of expediency approved of by the Sacred Congregation, to the Archbishop of Dublin; and, for very obvious reasons, the

<sup>1</sup> Let. to Author.

<sup>2</sup> Dalt. *Hist. of Dublin*.

Holy See does not easily revoke a dispensation of this kind when once granted. Consequently the Ranelagh Convent, and all Foundations since made from it, continue under Episcopal jurisdiction. Of course this fact cannot offer the slightest obstacle to the perfect observance of the Holy Rule and Constitutions, whereby the Religious perpetuate the traditions which they have received unchanged from St. Teresa. Only two Convents are now subject to the Order in Ireland: that of "The Incarnation" at *Tranquilla*, Dublin, and "Mount Carmel" in Loughrea.

Besides these two convents, and the one at Ranelagh, there are nine other Irish houses of Teresian Sisters, seven in the Archdiocese of Dublin: *Roebuck*, *Kilmacud*, *Blackrock*, *Hampton*, *Firhouse*, *Delgany*, and *Mount Tallant*. In the Diocese of Ferns, there is one at *New-Ross*; another at *Tallow*, *Co. Waterford*. It does not come within the scope of our task to give, even in outline, a sketch of the history of these communities separately; each has its own interesting annals, which doubtlessly contain numerous details quite similar to those so graphically recounted by the Seraphic Virgin herself when speaking of the progress of her wondrous undertaking. The Irish Carmelite Sisters had to encounter trials which were so disheartening that they could only be borne by the spirit of patient zeal characteristic of St. Teresa and her first companions. Indeed the efforts made to conform to the Primitive Observance were often truly heroic. On the other hand, the

Sisters would never dream of claiming merit for the needful self-sacrifice, knowing that the prosperity of the particular community is entirely dependent on fervour in the practice of "*The Regular Life*," to which all difficulties, sooner or later, yield.

However, special mention, no matter how brief, must be made of the Convent of "*Our Lady of Mount Carmel*," Loughrea, since the Teresian community established there over two hundred years ago has always been under the jurisdiction of the Fathers of St. Patrick's Province. The site of the original house, founded by Mother Teresa Bourke, is not known. From the violation of the "Treaty of Limerick" to the end of the eighteenth century, the Sisters at Loughrea had to live in concealment, and endure privations of every kind, while waiting a favourable change in political affairs. Not until the year 1829 did a long-prayed-for opportunity occur, and then they built the present church and nunnery, having received generous assistance from their friends.<sup>1</sup> Although plain in design, the new convent was well adapted for the practice of "*The Regular Life*," and is situated in view of the old abbey. About the same time they also ventured to resume wearing the brown habit; hitherto, like the Teresian Fathers of St. Patrick's Province, they had to disguise their sacred profession beneath secular apparel. From the beginning there was a numerous community at "*Mount Carmel*," but

<sup>1</sup> Vide Lewis's *Topog. Dict. of Irel.*, and *MS. in Arch. of Abbey*.

of recent years vocations became so frequent that postulants have had to wait, in many instances, for a considerable time before they could be received into the Order there.

As in all the other Teresian convents of Ireland, the Sisters at Loughrea cherish the names of deceased members whose sanctity is not altogether unknown to the world—influenced by the virtues practised within the cloister, which ward off evils threatening it in every age. Great, indeed, must have been the holiness of those nuns if their sisters in Religion deem it extraordinary; for the every-day life of the Saints is being led behind the grating in those *homes* of Penance and Prayer. It was easy to have foreseen that such should be the effect of the Carmelite Rule and Constitutions when fervently observed by women. The Constitutions for the Nuns of the Order are, like those for the Friars, the safeguard of the Holy Rule. They embody what St. Teresa had learned from experience to be most necessary for the preservation of the true spirit of Carmel. Drawn up by the Seraphic Virgin herself, they were approved of in the General Chapter of 1581; and, with some slight alterations, received the Papal sanction in the course of time.<sup>1</sup>

St. Teresa's spiritual daughters are indebted to the Venerable Mother Anne of Jesus for the Constitutions in their original form. This Religious, known in the world as Anna de Lobera, entered Carmel about eight years after the foundation of

<sup>1</sup> *Ménologe.*

the first Teresian convent. Her previous career had been strikingly marvellous. A deaf-mute until her seventh year (A.D. 1552), she had been miraculously restored to the use of hearing and speech; and from that early age made wonderful progress in virtue. In Religion, she was regarded as a model of prudence and fervour; she became St. Teresa's most zealous helper in the work of the Reform; and had even the grand privilege of founding convents during the lifetime of her mother and friend—the Seraphic Virgin. After the latter's death, St. John of the Cross was heard to say that in sending the children of Carmel so heavy a trial, it pleased God to console them by giving them Mother Anne of Jesus.<sup>1</sup> Having seen the "Reform" flourish in Spain, she obtained the permission of her Superiors to introduce it into France, Belgium, Germany, and Holland. During her own lifetime, she founded, in person, as many as *sixty* houses; and, like St. Teresa herself, she had to confront difficulties that developed into a violent persecution; because there were some who did not appreciate the Saint's method of forming the Carmelite spirit; and Anne of Jesus was determined that the Constitutions should be published just as they came from the pen of her Seraphic Mother (with the modifications made by the Superiors in General Chapter). She succeeded; and the approval of Popes Sixtus V., Gregory XIV., and Urban VIII. bears testimony to the wisdom of her action. She also ensured the preservation of those

<sup>1</sup> *Mérol.*

writings which have obtained for St. Teresa the glory of being ranked among the Doctors of the Church; and which, even in our own times, are accounted of such value as to have obtained the unique distinction of being reproduced in a "*Facsimile MS. Edition of the Seraphic Virgin's Works.*" While Fathers Edward and Paul were still in Louvain, preparing for their mission to Ireland, Mother Anne of Jesus died at Brussels (A.D. 1621), with a reputation for holiness which has since been confirmed by the Church.

The Constitutions, whose every page manifests the prudence of their holy Mother, enable the Carmelite Nuns to conform, as St. Teresa herself would have desired, to "*The Regular Life.*" There are explicit instructions regarding the fulfilment of the various duties, choral or domestic, from which none of the Sisters may be dispensed without sufficient, serious cause. The Religious rise early and retire late, still hardly having time to perform the usual conventual exercises. Besides several hours of mental prayer, made in common, they are obliged to recite the Divine Office in Choir, according to the Ceremonial of the Discalced Carmelite Fathers. And far from growing weary of the daily routine, which seems so monotonous to those in the world, they find happiness in each hour, having so many means afforded them of advancing the glory of God. This may not appear evident to people without the cloister; but any one can understand it who grasps the object of a Carmelite Nun's vocation, and has the conviction of faith for

the efficacy of prayer. The austerities of claustral discipline not being such as to appeal to hearts only moved by human sentiment, perhaps the generosity of the sacrifice implied by this vocation is not so apparent as in that of Sisterhoods which society considers more meritorious from a utilitarian point of view. The purely contemplative mode of life, as led by the Teresian Nuns, may even seem to deprive those grand works of Christian charity of the services of so many zealous women who would otherwise have tried to sanctify themselves by becoming messengers of mercy to the suffering poor. But to think so convicts one of forgetfulness of the world's unceasing, urgent need of intercessory prayer. However, the vocation-grace is one of God's all-wise ways of providing for His own glory and for the welfare of men ; while the peopling of the cloisters of Carmel remains a mystery, because the world *will* not understand, nor admit its own indebtedness to those Carmelite Nuns. Only practical Christians feel that St. Teresa's labours have borne lasting fruit ; that her spiritual daughters are a *power* in the Church to the end of time. Neither are *they* incredulous when told that nations owe faith, honour, and security to the prayers of the Teresian Sisters ; they do not deem it impossible or strange that Antwerp should have been saved from Maurice of Nassau, at the intercession of a dying woman—the Venerable Mother Anne of St. Bartholomew, whom the Seraphic Virgin had dearly loved ;<sup>1</sup> and

<sup>1</sup> A. D. 1622 (*Mérol.*).



they acknowledge the prudence of Napoleon I. in bringing back to France, in triumph, the companions of those Carmelite Nuns recently put to death upon the guillotine. . . .

Being strictly cloistered, each community of Teresian Carmelites has its own Novitiate. But the Canons make provision for the founding of houses, so that a little colony of Religious may be sent by any community to open a convent elsewhere. A few years ago such an event did happen in Dublin; and already the new Foundation (at Kilmacud) has the number of Sisters allowed by the Constitutions; a proof of the popularity of the Carmelite Vocation in Ireland. Indeed the prescribed "*Limit*" is the sole reason why several of the Irish communities have frequently to decline applications for admission. Not more than twenty Religious, including three Lay-sisters, may dwell in each convent; the only exception to this rule being in favour of some *one* postulant of "extraordinary merit," should she receive the *unanimous* suffrage of the Conventual Chapter. But when the revenue of a particular house is insufficient for the maintenance of so many Sisters, the number has to be further limited to fourteen—at least until the source of income permits others being received.<sup>1</sup> The fact of these convents being the homes of the daughters of the Irish people is another motive for the very deep interest taken in each Teresian community by the Faithful of Ireland year by year. Although

<sup>1</sup> *Const. of Discal. Carmel. Sisters.*

the Constitutions insist on the greatest discretion being used in determining the vocation of candidates, even after their entrance to the Novitiate, still very few postulants fail to persevere, numerous as are the aspirants to the Teresian habit; those who do return to their friends being generally obliged to leave the cloister on account of ill-health. For determination of will alone does not suffice for the practice of the austerities prescribed by the Rule, which, nevertheless, may be freely embraced without grave inconvenience by those who have been most tenderly cared for in the world. Speaking on this subject to his daughter, Louis XV. of France was naïvely informed that the keenest mortification she had experienced since receiving the brown habit was to find herself so useless in the kitchen.<sup>1</sup> Her only comfort (derived chiefly from her beloved companion, friend, and guide—the Holy Mother *Juliana Julia MacMahon*, an Irishwoman)<sup>2</sup> was that with a good spirit she *might* improve in time. And we know how true a daughter of Carmel that princess became, the Catholic world being edified to this day by the life of Mother Teresa of St. Augustine—Madame Louise of France.<sup>3</sup> Like her, the Carmelite Nuns delight in what the world regards with such disfavour, being so opposed to its own spirit of self-indulgence and ease; but the Sisters have absolute reliance on the wise ordinances of those “Constitutions” in which St. Teresa’s

<sup>1</sup> *Ménologe*.

<sup>2</sup> Who died A.D. 1785 (*Ménologe*).

<sup>3</sup> *Ibid.*

characteristic "common-sense" has provided for their life-long peace.

Postulants apply, more frequently, to be received before they have attained their twentieth year, although many enter the Order at a much earlier age. They begin to lead "*The Regular Life*" at once, attending the Acts of Community with the Novices and Professed Sisters. Six months after admission they commence their term of probation under guidance of the "Mother-Mistress," a nun who must take upon herself the responsibility of directing them in the way of perfection, that is, so far as to teach them how to acquire the true spirit of the "Teresians." Several years are assigned for this purpose, the vows being taken at the end of the second; but the time seems to pass all too quickly to the young Religious, when, at length, they are taken from the Novitiate; in order that, thenceforth, as professed members of the community, they may apply themselves unceasingly to the task of preserving their first fervour, by which they ensure the success of their grand vocation; and enjoy that contentment of soul nowhere so soothing as in the cloisters of Carmel.

## CHAPTER XVII.

### OTHER CLIENTS OF CARMEL IN IRELAND.

The brown scapular—Zeal of the Irish Teresian Friars in preaching this devotion—The Tertiaries—Foundation of "*St. Joseph's Monastery*," Clondalkin—Interesting historical associations—Drumcondra and its memories—The vocation of the Tertiaries.

THE "Influences" affecting the world from the cloisters of the Teresian Sisters are not the only means whereby the clients of Carmel are advancing the welfare of nations. It is well known that, no matter what troubles may afflict a people loyal to the faith, the prosperity and peace of their country become, as Christian historians prove, merely a question of time; until God raises His chastening hand. Now, Irish annalists consider the "*Brown Scapular*" of Carmel one of the simplest explanations of their forefathers' devotion to the Catholic religion during the "*Penal Days*." And this assertion is often to be found made as confidently as if the subject were beyond dispute; as if even those outside the Church could not fail to be convinced of a fact so evident to the Faithful of Ireland. It may seem strange that we ourselves have left mention of the great privilege of the Carmelites almost to

the close of our narrative. But this is due to a certain order of priority which had to be observed.

So wonderful are the favours promised to those wearing the "*Brown Scapular*" that their authenticity has, like the antiquity of the Order of Carmel, given rise to various controversies. Here, however, we merely state the facts received by the Church,<sup>1</sup> who would have her children fervently cultivate a devotion preached by the Carmelites from the time of St. Simon Stock, to whose prayers we owe the "Scapular."

When a very young boy, St. Simon had been called by God to make reparation for the sins of the world by a penitential life; and he fled from his parents' home. In England, his native country, the days were then most evil; the blood of the Blessed à Becket had been shed quite recently at Canterbury. Impressed by the necessity of voluntary self-sacrifice to appease the Divine wrath for the crimes of men, the holy youth knew that this virtue could be best practised in some solitary retreat away from his kindred, who were noble and wealthy. Accordingly, he retired into a desert place and dwelt there in the hollow trunk of a great oak tree, whence his surname "*Stock*." He had been leading this austere mode of life for about twenty years, when the Carmelites, not very long established in England at the time, founded a monastery in the neighbourhood of his lonely abode (A.D. 1212). Simon was at once attracted by the spirit of these Religious, and soon became

<sup>1</sup> *Brev. Rom. Carmel.*

a member of their Order. After profession he was sent to the University of Oxford to study for the priesthood. (The more lasting fame of that ancient seat of learning has been secured by the Monks.) On being ordained, he had to accept various offices of importance, which he filled with remarkable success. At a most critical epoch in the history of Carmel we find him Prior-General of the Order, now placed, through his persevering efforts, under the immediate special protection of the Holy See (A.D. 1251). He himself attributed all his victories to the patronage and intercession of the Queen of Carmel. He implored Her aid in every difficulty; and never once did he appeal to Her in vain. As a further proof of Her loving protection, he even asked for a visible sign of Her favour: the "*Brown Scapular*" was Our Lady's gracious answer to his prayer. She appeared to him in a vision, holding this sacred badge in Her hands, and told him that she had obtained from Her Divine Son that all who died wearing the same, for Her sake, should not be lost for ever! . . .

The whole world knows that Simon Stock died a Saint in the year 1265. One of the chapels in the Cathedral of Bordeaux is dedicated to him; and his remains may still be seen beneath the altar; for they were interred there soon after the Saint's death, while that city was yet an English possession. The promise thus made to the clients of Carmel has been accepted by the Church in its *literal* interpretation; and the Blessed Virgin Herself, as if to confirm Her devout children in their

pious belief, secured for them another great privilege, which is known to the Faithful as the "*Sabbatine Indulgence*." In this instance She appeared to Pope John XXII. and promised, under conditions very easy of fulfilment, to release from Purgatory, on the first Saturday after their demise, the souls of those who had died clothed in Her sacred livery. These facts are stated in the *Roman Breviary* without comment or explanation of any kind ; and far from thinking the sinner could look upon them as a way of escaping the temporal and eternal punishment merited by his crimes, the Church has ever encouraged devotion to the scapular, as a most efficacious means of ensuring her erring children's return to the path of virtue. And generation after generation—not unfrequently year after year—Her Spiritual Treasury has been opened with truly lavish generosity to the Carmelites, including all who have become affiliated to the Order as wearers of the scapular. For all clients of Carmel have the extraordinary *right* of participating in the meritorious works of the professed Religious ; in every austerity practised ; in every prayer said ; in every vigil kept by thousands of Friars and Nuns throughout the entire world. An organisation, known as the "*Sodality of the Brown Scapular*," has been established, and may strictly be said to date back to the time of St. Simon Stock ; because the mere receiving (from a priest duly authorised) and wearing of the holy symbol, together with having one's name enrolled on the

authentic Register, and by saying the prayers prescribed, embrace the essential conditions of membership—at least for the enjoyment of the favours and privileges of the Order.

Once the *Doctrine* of Our Lady's great bounty to the children of Carmel had been promulgated in the Church, people of every rank and condition hastened to avail themselves of such loving, maternal solicitude. It was to manifest their gratitude that the clients of the Queen of Carmel began to practise, in common, various exercises of piety in Her honour, with the final result of the Confraternity of the Brown Scapular, as it is now known to the Faithful, being formally inaugurated. Branches were established in all churches of the Carmelite Order. The Bishops and the secular clergy became just as zealous as the Religious themselves in publishing the efficacy of Mary's solemn pledge; since they had ample evidence of Her watchfulness over the Associates, men and women, who daily continued to receive much assistance, temporal as well as spiritual, from Her in return for their fidelity in observing the few simple rules. For it was not as a mere object of devotion that the members regarded the Scapular in which they had themselves invested. They believed it to be significative of an invisible shield guarding them against the dangers of their life's struggle; a guarantee of the unceasing patronage of One whose word is all-powerful before the Throne of Mercy and Grace. Wearing it, they grew more confident, more determined in the hour



of trial. And when persecuted for their faith, the children of Carmel were ever found ready and happy to bear testimony to the truth, even by the shedding of their blood. It would seem that in Ireland especially, those promises of the Blessed Virgin were hailed with joyous praise. Having first received the brown scapular from the White Friars, who came among them not long after the death of St. Simon Stock, the people thenceforth regarded it as a certain safeguard against all perils; later on, when pressed hardly to renounce the faith, they beheld in their scapular a *visible* pledge of the reward awaiting those who should persevere; and the fury of fanaticism, which raged fiercely for centuries, never once prevailed.

The Teresian Carmelites of St. Patrick's Province—who, of course, possessed all the privileges of their brethren of the Mitigation, together with many Apostolic favours granted to the Discalced Fathers<sup>1</sup>—emulated the zeal of their predecessors in preaching devotion to the brown scapular as a special channel of grace. Wherever a Foundation was made by them, there a branch of the confraternity soon flourished, its members proving themselves true "Carmelites" in spirit during those troublous times. Not only did they endeavour to sanctify themselves by obedience to the rules of the Sodality; in their zeal they desired to lead others to the practice of virtue. And thus for several hundred years, in secret when they might not openly, the Teresian

<sup>1</sup> *Privilegia Carmelit. Excalceat.*

Clients of Carmel have exercised an influence for great good all over Ireland down to the present day.

More recently the Church of the Discalced Carmelites, Clarendon Street, may be said to have become the centre of this "*influence*," which, nevertheless, extends to the remotest part of the country. The members of the confraternity at "St. Teresa's" take a holy pride in their traditions, earnest in transmitting them by the fervour of their piety. Indeed, it is a sight to move the most indifferent, to see that spacious Church crowded now with men, who assemble every "third Friday" evening for spiritual instruction in preparation for their approach to the altar on the following Sunday; now with women, who meet for a like purpose on the Friday preceding the first Sunday of each month. Those not Catholics who visit Clarendon Street on such occasions are struck by the simple devotion of the thousands they behold relying so confidently on the promises of the Blessed Virgin. But this absolute trust is based on faith, since Mary's Clients *know* She has the power to keep Her word. Often, too, the air of quiet determination of so many men and women, of every station in life, serves as a striking argument in favour of the truths in which Roman Catholics believe.

The members of the Sodality, both men and women, have always taken the deepest interest in the welfare of "St. Teresa's"; most eager to assist in any good work inaugurated by the Fathers.

To their persevering efforts is largely due the success of such enterprises as the "*Total Abstinence and Temperance Association*," the "*Christian Doctrine Classes*," the "*Children's Mass*," and of other most beneficial and charitable projects now identified with the name of this Church. And while thus hoping to advance God's glory in a humble way, they ensure for themselves a happy contentment of spirit—inseparable from the edifying lives which they lead.

And just as those devout Clients of Carmel would prove their gratitude to their Queen, showing themselves worthy of Her livery by their fervour as members of the Sodality of the Brown Scapular, there are others affiliated to the Order who aspire to still higher perfection, and who are equally devoted to "St. Teresa's." These are the "*Tertiaries*." They ambition to lead the life of *Religious* amid the fret and worry of temporal affairs; even binding themselves by Vow to acquire the object which they have in view. Like the nuns, they owe their origin to the Blessed John Soreth, who obtained the necessary Papal sanction for the founding of the "*Third Order of Carmel*."<sup>1</sup> This mode of life became very popular among the Faithful, many of whom had been longing for this means of closer union with God, but had been prevented embracing the monastic state by their domestic ties. The obligations of the "*Tertiaries*" are not incompatible with the perfect discharge of the duties of each one's particular sphere of duty;

<sup>1</sup> *Ménologe*.

and dispensations are freely granted should circumstances prevent the members being able to conform in every respect to their Rule; as, for example, difficulties with regard to the disposal of time, the "*Brothers*" being required to assemble in their oratories, evening after evening, for the recital of the Office of the Blessed Virgin. Still the most self-sacrificing efforts are invariably made to carry out all the pious practices enjoined.

We have related how the "*Teresian Tertiaries*" were reorganised in Ireland a century and a half ago, their zeal producing many admirable effects within the city of Dublin particularly. After the community had changed from Stephen's Street to "St. Teresa's," an oratory was provided for the "*Brothers*" in the new monastery, and there nightly, throughout the year, they came to pray, notwithstanding the fatigue of the labours of a hard-spent day.<sup>1</sup> They, likewise, had their own traditions, and lived up to them conscientiously. They were proud of their beautiful brown habit, which they are allowed to wear when assisting at devotions in the church. The "*Sister-Tertiaries*," too, have an oratory in "St. Teresa's," and are quite as eager to sanctify themselves and assist others by their prayers and good works as their fervent predecessors, for whom Father James of St. Bernard had translated (A.D. 1719) the Rule and Instructions which they are privileged to observe.

About the beginning of the present century a number of the "*Brother-Tertiaries*," connected with

<sup>1</sup> MS. in Arch. of St. Teresa's.

Clarendon Street, expressed to the Fathers there an earnest wish to withdraw themselves from the world altogether, in order to devote the remainder of their lives to God's service more perfectly. This was the fruit of their having realised the efficacy of a spirit of prayer. As soon as possible, arrangements were made to comply with their edifying request, the ecclesiastical authorities also approving of the project, since these zealous men were not bound by other obligations. A small house, which the "*Brothers*" called their monastery, was secured in the outskirts of the city. They opened a poor-school there (in face of all the penalties threatened by the law), so that the children of the poorer Catholics of Dublin might have an opportunity of being instructed in the principles of their religion at least. The undertaking was a marvellous success in every way. The "*School*" prospered beyond the hopes of the most sanguine, and many young Irishmen were called to follow the mode of life led by that first community of the "*Tertiaries*" of St. Patrick's Province. In the year 1813 another much larger house was founded at Clondalkin, Co. Dublin, and in the course of time a very pretty church, also, was opened there. While thus mindful of the education of the children of the poor, the Brothers were now convinced of the pressing need of Catholic colleges in Ireland, and invoking the patronage of St. Joseph for their enterprise, they established the well-known "*Carmelite Seminary*" of Clondalkin. It is impossible to exaggerate the services rendered to the country by

this school during a very critical epoch in the history of the nation. One result of the efforts then made was that a great number of Irish Catholic youths obtained a higher education in their own country, the learned professions throughout the world being, as a matter of fact, indebted to "St. Joseph's" for not a few of their most distinguished members. In order to form an efficient teaching staff, several of the "*Tertiaries*," already thoroughly educated themselves, were required to devote themselves almost exclusively to the study of the languages and sciences, and to undergo a special course of training in preparation for their duties in the class-room. The assistance of eminent secular Professors was procured, when needful, in order that the students might enjoy every advantage in their college career. It may be said that many of those who had been educated there were afterwards called to the cloisters of Carmel. And in more recent years Clondalkin has given subjects quite frequently to the Irish Province. Being under the immediate jurisdiction of the Father-Provincial, with one of the Teresian Fathers for their spiritual Director, naturally the "*Brother-Tertiaries*" have the welfare of St. Patrick's Province very dearly at heart. But this fact would never have ensured vocations to the Order were not those under their charge first drawn to the Religious Life by the virtues which they had admired in their *Carmelite* teachers at "St. Joseph's." Hence, year after year, while this college retains its prestige among the Catholic

schools of Ireland, young men who have come thither to prepare for the duties of life—thinking of their future, with every ambition of eager youth—suddenly and unaccountably find themselves called to embrace a career which, as yet, they can hardly understand. Praying for guidance from on High, the vocation-grace is given them, and the glamour of this world's attractions vanishes before the "Glory of Carmel," which seems to them resplendent in the Teresian Novitiate at Loughrea.

The historical memories of "St. Joseph's" are many and most interesting; a number of notable names being associated with this seminary, and members of the community have gained fame for learning, among them Brother Luke Cullen, an indefatigable student of the history of his country, who has a special claim to the gratitude of posterity. He spent much labour and time in collecting material for a work on the Irish Rebellion of 1798, and had just completed his MS. when he died. His papers, however, were placed at the disposal of the late Mr. W. J. FitzPatrick, who freely utilised them, duly acknowledging his indebtedness to Brother Luke.<sup>1</sup> Near this "*Teresian Tertiary's*" grave, in the little cemetery at St. Joseph's, a mural tablet has been erected by Henry Grattan to the memory of a very dear friend interred within that sacred enclosure. Numbering the veteran Irish statesman among their sincerest well-wishers, the Brothers were happy to grant him the favour

<sup>1</sup> *Secret Service under Pitt.*

which he sought on a certain sad occasion. Other names hardly less revered in Ireland occur in the annals of Clondalkin Seminary. Father Henry Young was chaplain there for many years; Gerald Griffin would have gladly ended his days in that calm retreat; and one who had a life-long enthusiastic admiration for the brown habit of Carmel used often to conduct the annual retreat of the Brothers—"Father Bourke," the great Dominican preacher. Often, too, the students heard a venerable Prelate recall his own grateful recollections of "St. Joseph's." The Most Rev. Dr. Lynch, Archbishop of Toronto, loved to speak before them of the goodness of the "Brothers" to him when he was a schoolboy in Clondalkin, and of how helpful their advice and encouragement had been at the outset of his eventful career.

The zeal of the "*Tertiaries*" received still wider scope when they undertook to instruct and provide for the most helpless of their fellow-creatures, the blind. At first they devoted themselves to this great work of charity at Glasnevin, where a small community opened an institution for destitute boys and men so afflicted. This project also proved successful beyond all expectation. Large temporary work-rooms were constructed until such time as the Brothers, assisted by the generosity of the Irish people, could secure a more favourable site for a "*Great National Asylum.*"

After some years, the historic mansion known as "*Drumcondra Castle,*" with the adjoining grounds, was purchased for this purpose. At



present the community resides in the "House" itself, which has, however, been completely rebuilt from the first storey during the course of time. But on the ground floor may still be seen various apartments of the ancient castle, erected in 1560 (as a mural slab records) by a gentleman named Bath, a great favourite in Queen Elizabeth's court by reason of his musical abilities. His after life was spent in the Society of Jesus, of which he became a distinguished member, his wife—a daughter of Lord Gormanstown's—having died while he was yet in his early manhood. It is now almost certain that this was the castle in which Hugh O'Neill found refuge and hospitality after his romantic elopement with the sister of Sir Henry Bagnal, thenceforth the most relentless enemy of the Earl of Tyrone. There also the marriage was celebrated.<sup>1</sup>

In a remarkably short time, taking into account the large sum of money required for such an undertaking, the foundation of the present magnificent building was laid at Drumcondra. The church and work-rooms appeared later on, all within the past decade of years, and by the voluntary contributions of the Irish people at home and abroad. Still the Brothers have not yet realised the object of their ambition for the welfare of the blind. Their work is not to be considered complete until they have carried out a plan whereby the Drumcondra Asylum will be rendered, perhaps, the most perfect of its kind in Europe.

<sup>1</sup> *Hist. of Ireland, and Dist. Irishmen of Sixteenth Century.*

Nor is it Ireland only that has profited by the labours of the "*Tertiaries.*" Little colonies have been sent to America and to Asia, assisting everywhere, according to their vocation, in the salvation of souls. And thus all the Irish Clients of Carmel, Teresian Friars and Nuns, Tertiaries and members of the confraternity, are animated by the self-same spirit that enables them to co-operate in the one grand work of charity, implying their own sanctification, and the saving of countless souls.

## CHAPTER XVIII.

### CONCLUSION : RETROSPECT.

The "difficulties" of the work—Present state of the Irish Province—Its "Restoration"—The General Visitation of 1896—Ireland, Carmel, and Rome—The world and monasticism in these latter times—THE END.

AND now our task is done: the reader has had an authenticated historical account of St. Patrick's Province, and can judge whether the author has collected a sufficient number of important facts to show how closely the Discalced Carmelites have been related to Ireland for nearly *three hundred years*. Of course "*difficulties*" presented themselves while this effort was being made; the obvious necessity of knowing, for certain, what related to the Fathers of the Mitigation, what to the Religious of the Teresian Reform—not by any means the least. However, in many instances, where diligence in research may have been wanting to throw light on the subject, happy chance has given a useful clue. And remembering Father Serapion's almost disheartening attempt in a similar direction over a century ago, maybe still more favourable circumstances will encourage some other Discalced Carmelite to improve upon

this very incomplete notice of the Order in Ireland. By merest accident the Author has discovered several original documents of much interest and importance; doubtlessly, unknown to him, equally valuable papers may exist; but not in any of the archives or libraries to which he has had access. In Rome and Genoa there are various MSS. pertaining to the history of the Irish Mission; for the most part, these had been already utilised by the Teresian annalists, and do not assist one farther than the period of the Cromwellian persecution. But if the aim of our work admitted of it, they might still have furnished us with numerous unpublished details.

With regard to the method of narrative, we may seem to have been negligent in making more particular reference to the sources of our information, and to have overlooked the utility of explanatory notes. As the authorisation of the Superiors-General is only given when they have satisfied themselves of the authenticity of the statements made, we have assumed that their permission will be considered a sufficient guarantee of trustworthiness by those who may not have leisure to test the merits of the work from a historical point of view, according to the canons of criticism: then, items of information relegated to footnotes are not always an argument for care having been bestowed upon the text. For the rest, it was not St. Teresa's intention to give her spiritual children an occasion of profitless controversy when she desired that the annals of each Province should be kept with

scrupulous exactitude. By such a record of facts she would exhort succeeding generations of Discalced Carmelites to emulate the fervour of their predecessors, adopting the means ordained by Divine Providence for the perpetuation of the Reform of Carmel to the end of time. Hence, in the preceding chapters no assertions have been made which we were unable to verify by conscientious research, even the most manifest inferences being, very often, left to the reader's own discretion. Now, as to the intrinsic worth, the importance, of the facts thus chronicled, there may well be a diversity of opinion. But the Author cannot sincerely offer an apology for having tried to obtain for them special recognition, by submitting them outlined against a familiar background of Irish history. More than once it has been expressly stated that, while the object of this work was to trace the influence of the Teresian Carmelite's vocation in Ireland during those several centuries, an attempt would be made to show how every record of St. Patrick's Province must needs find a place in the annals of the nation.

Still, on reviewing the results of our pleasant labour, we can see that the subject-matter might have been made much more attractive by the introduction of some of those charming historical episodes, for the sake of graphic effect, as the opportunity occurred, and when it was not in our power to supply information in *requisite* detail; our excuse is, brevity had to be consulted in what

claims to be simply a popular account of the Irish Province. It is for the future *Historian* to accomplish what we have left undone, and to remove the faults herein so apparent to the critical eye.

Since our task furthermore implied that we should give an insight into the manner in which the Irish Teresian Carmelites strove to attain the object of their vocation, either in time of peace or during persecution, frequent reference had to be made to their success from the beginning in overcoming obstacles that hindered them in the discharge of their sacred duties. In doing so, with a feeling of pardonable pride in the victories achieved by our predecessors, we have taken care to insist, like other writers of this Province in the seventeenth and following centuries, on the zeal of all priests in Ireland, whether belonging to the regular or secular clergy. It was sufficient for us to find that our Irish Fathers were ever loyal to the traditions of Carmel, worthy of the fame of the Teresian Reform.

And, perhaps, the most certain proof of their self-sacrifice and devotedness in former ages is the present prosperity of the Irish Province. Not since the year 1638 were its prospects brighter; for after all the struggles and trials of so lengthy a period, it was restored to its full canonical prestige at the last General Chapter held in Genoa in 1895. This may seem a *very long time*, indeed, for the repairing of injuries inflicted upon the Discalced Carmelites of Ireland by the Penal Laws. Yet, shall we be surprised, remembering those statutes that

still *disgrace* the Legislature, notwithstanding the progress of civilisation, which is supposed to include a *high respect* for *every* form of religious belief? As a matter of fact, neither the Teresian Friars nor any other body of regular priests may consider themselves at all exempt from those petty legal annoyances which have the baneful effect of recalling bitter memories of those terrible Penal Days. Thus the welfare of the Irish Province depends now, as in the past, on the persevering fervour that will forward the object of the Teresian Carmelite's vocation under such a difficulty as active hostility on the part of the State.

Another, and still easier way of accounting for the success which we have recorded, would be to attribute it to the necessity of the Carmelite's mode of life in the Church: a divinely appointed means for the greater sanctification of souls. Nevertheless, had the Fathers of St. Patrick's Province hitherto failed to transmit those traditions of their Order, the "*Glory of Carmel*" in Ireland could never have been so reflected as to attract postulants to aspire to "*The Regular Life.*" Whereas, now the "*Rule and the Constitutions,*" embodying all that is needful for the attainment of holiness, are becoming daily better understood among the Irish Faithful, the severe corporal austerities being looked upon merely as a matter of course.

A very practical test of the feeling of the people in this respect was the enthusiastic welcome given by all classes to the Superior-General, *Father Bernardine of St. Teresa*, on the occasion of the

Canonical Visitation during the autumn of last year (1896). It was a touching proof of Ireland's love for the Order of the Blessed Virgin. Addresses and testimonials were presented by the Tertiaries and the members of the Sodality, both men and women, taking part in these tributes of filial regard. Repeated allusion was made to the bond of affection that exists between the Faithful and the Teresian Fathers; nor was an expression of sincere gratitude wanting in this manifestation of the people's devotedness to Carmel. There was special graceful mention of the peril which many of Father Bernardine's predecessors had risked in coming to Ireland to discharge the duties of their office in other days. And when at "St. Teresa's" he was shown the two Monstrances that recall the trials and triumphs of the Irish Fathers as related in the annals of the Order: the one a poor *souvenir* of the first centenary of the advent of the Religious to this country; the other, a magnificent memorial of the hundredth anniversary of the foundation of the friary in Clarendon Street, an event celebrated with great solemnity in 1893, a year after the grand commemoration of the tercentenary of the death of St. John of the Cross. . . .

But the limits assigned to our work may not be further exceeded; although, nowadays, what relates to monasticism—even to the *very* particular account of "*The Regular Life*" in a modern friary—appears to be well received; as if people



were amazed to find the ascetical spirit quite as vigorous in these latter times as they are told it had been in the "*Ages of Faith.*" They wonder how its "influence" is brought to bear on the world in the so-called "advancement" of this nineteenth century. Their surprise becomes all the greater when popular "leaders of thought" quote from the writings of those who had lived and died in the cloister; for it is not the Discalced Carmelites only who have published St. Teresa's fame. But much of the curiosity thus manifested has its origin rather in some fanciful sentiment than in a genuine desire to know the truth, and merits little consideration from one merely anxious to establish a series of facts, from history or tradition, proving the usefulness of "*The Religious Life*" by the good it actually effects. This we shall have done if the reader is convinced of the success of the Teresian Friars in perpetuating the spirit of their Order in Ireland.

Hence, in preserving this incomplete record of St. Patrick's Province, it is to be borne in mind that St. Teresa would have nothing committed to writing which does not directly, or at least indirectly, serve as a motive to edification. For thus only can the history of the past inspire others to follow in the footsteps of those who have left an example of the good that may be accomplished under the guidance of grace. And if the perusal of this narrative should be the means of helping in any way another generation of Irish Teresian Friars to realise more clearly still the aim of their Institution,

and their privilege in being called to labour among the Faithful of their native land, the Author's task has been *well done* indeed ; and were he ambitious for highest appreciation of his humble efforts, then, without his ever knowing it, he shall have received the most desirable of all praise.

The good opinion of those outside the cloister will depend, no doubt, on what *they* may be pleased to consider the merit of the work. They may not be inclined to allow for a Friar's loving esteem of his Order, and disregard his enthusiasm for the monastic traditions of his Province ; yet we can say that anything which we have written reads disparagingly when compared with what others relate of the Discalced Carmelites, not to speak of the affectionate regard entertained for them by the Irish people. When recently a deputation of the "Confraternity of the Brown Scapular" waited upon the Superior-General, it was to assure him that the "Fathers" and themselves were *one*, that they knew their own welfare was the Teresian Friar's care, and that it was the ambition of their lives to participate in the spirit of Carmelite zeal.

So have we deemed ourselves justified in identifying those annals of the Irish Province with the Nation's history, especially since the Faithful of Ireland seem so eager to acknowledge the Order's claim. And as many writers assert that the Discalced Carmelites were once more popularly known throughout the country by the name of the great Saint whom God has raised up to restore the

"*Glory of Carmel*" under the Primitive Rule, only the unworthiness of our work has prevented us giving to this unassuming historical account of St. Patrick's Province another, and still more appropriate title: "HIBERNIA TERESIANA."



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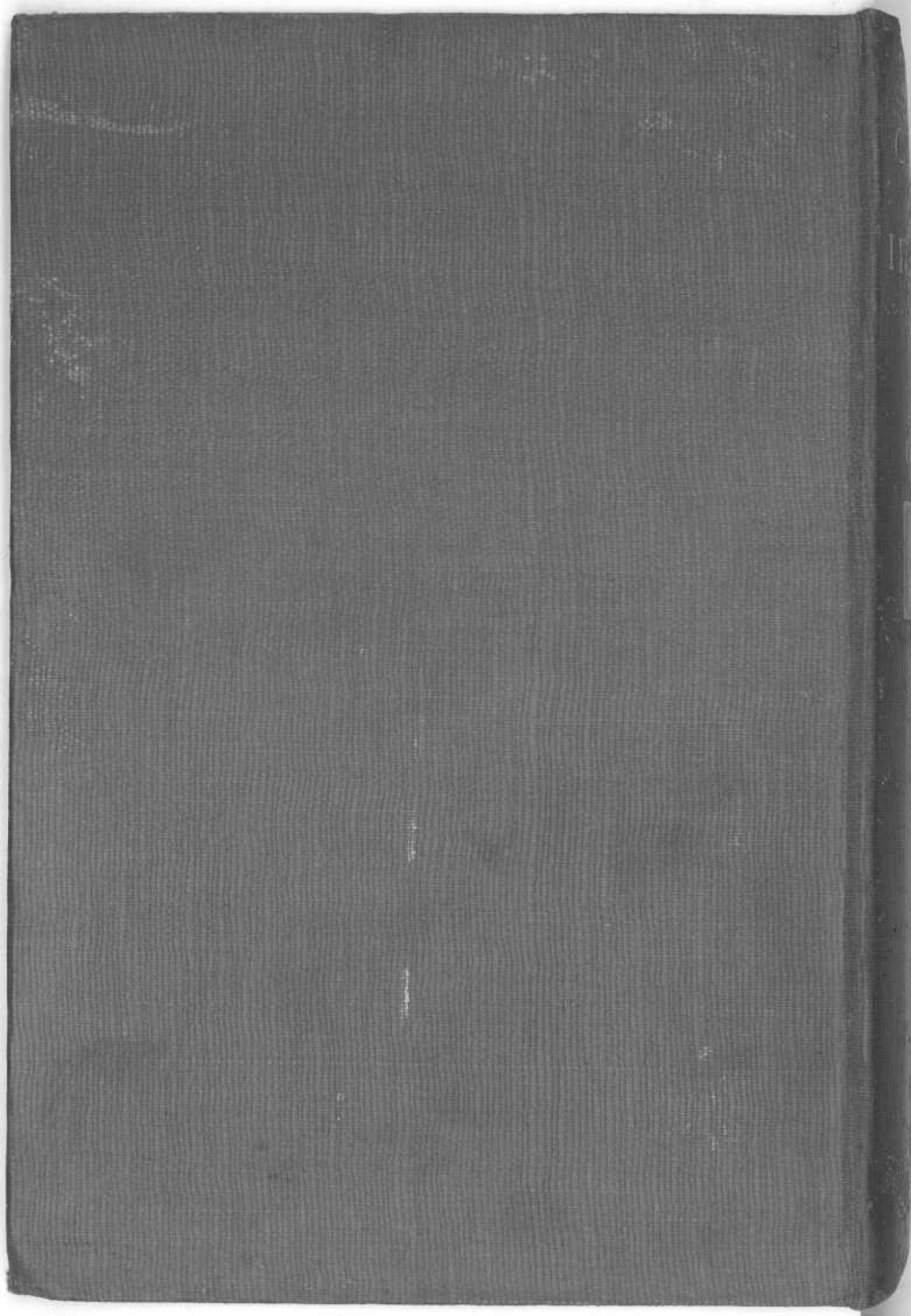
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